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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

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Chas Ditson oct 92

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—Jesus.

VOLUME V.

ABILENE, KANSAS, MAY 1, 1892.

NUMBER 9.

WRITTEN FOR THE EVANGELICAL VISITOR.

Oft I look back to brighter days,
With tearful eyes,
And think of all our happy ways,
With sobs and sighs.

Yes, I remember how we read and
talked
In our dear home,
Or summer evenings how we read or
walked
Through fragrant gloom.

Often alone or in the busy throng
Again will ring
Soft, clear and sweet an echo of
some song
We used to sing.

Books, even the pictures on the wall
And flowers in bloom,
And oft awake or sleeping I recall
Our own dear home.

I well remember every tender word,
That ever we said,
The knowledge that we used no
harshness
Doth comfort me.

Sometimes I weep and pray, but all
in vain,
As far I roam,
For one short hour to rest from
grief and pain
In our sweet home.

My heart was sorely grieved to leave
my home
To walk alone.

But blessed hope, oh may we meet
again, or find each other round
God's throne
In heaven our home.

SISTER N. BAKER.

Phoenix, Arizona, March 18, 1892.

SPIRIT OF DIVINATION.

And it came to pass as we went to prayer
a certain damsel possessed with a spirit of di-
vination met us, which brought her master
much gain by soothsayings. Acts xvi, 16.

Inasmuch as this important scrip-
ture has come so forcibly to my
mind, I will endeavor to talk with
the silent pen to the readers of the
VISITOR. God always had a people
on earth that had a respect to his

word and regarded it as being in-
spired although there has been great
opposition to those holy inspired
men of God, that trusted in his
word. Because the carnal mind is in
enmity with God it is not subject to
the law of God, neither indeed can
be. If this carnal mind of ours is
God's enemy, we can rest assured
that it is also the enemy of the follow-
ers of Christ. Paul saith that this
carnality will even make divisions,
envying and strife. For while one
saith, I am of Paul, and another, I
am of Apollos, are ye not carnal?
But I hope better things from the
brethren and sisters. At least some
have overcome that carnal nature,
and have received that divine na-
ture.

Dear brethren and sisters as long
as we are yet carnally minded we
are not qualified subjects to con-
tribute to the columns of the VISIT-
OR. God saith that he is a Spirit,
and they that would worship him
must worship him in spirit and in
truth. Paul saith that the same
followed them and us. Namely the
spirit of divination, saying, these
men are the servants of the most
high God, which show unto us the
way of salvation. But Paul being
grieved he commanded the spirit to
come out of her (damsel). Paul no
doubt knew that such a spirit would
be harmful for him or us to receive.
Consequently he commanded it to
come out of her, for fear if the
spirit would follow them any long-
er it might lead others astray. Be-
cause through this spirit the dam-
sel brought her master much gain.
No doubt Paul and Silas knew if
they would be influenced by that
spirit they could not do such mighty
works, in and through the all-pre-
vailing name of Jesus.

I will state an instance that oc-
curred some years ago. There was
a very prominent preacher in a cer-
tain city. He preached a sermon to
a large concourse of people. In his
own estimation he thought it was
an eloquent sermon. No doubt it
was his carnal mind that told him
so. We have no reason to believe
but that he preached the truth as
far as he went. But hearing in a
few days of a certain lawyer that
had been in his congregation and
heard him preach, in the meanwhile
he (lawyer) had become affected
about the salvation of his soul.
And the preacher met him (lawyer)
on the street walking through the
city, asked him what part of his
sermon took such an effect on him
that he turned to the Lord? The
lawyer in reply said, I don't know
what you preached, but I will tell
you what took such an effect on me.
One icy morning as I walked the
street I met an old colored woman
and she said to me, sir, would you
please help me across this icy place?
Not hesitating but took her by the
arm; and so they both went timid-
ly across, and the old colored wo-
man saith to the lawyer, would to
God that my Jesus was your Jesus.
And those few humble words were
the cause of bringing this lawyer to
become considerate about the sal-
vation of his soul. We can easily
see that this preacher was not in
the right frame of mind. No doubt
he thought he was some great man
and took the honor to himself.

Paul saith that he knew a man
fourteen years ago whether in the
body or out of the body, he could
not tell, but God knoweth. Such
an one was caught up to the third
heaven, and heard words unspeak-
able not lawful for a man to utter.

Now this was a great revelation. No wonder Paul saith, if it was not for the thorn in his flesh he might have exalted himself above measure of the great revelation he had. Paul was a man of wisdom and knew that if he would exalt himself it would be harm to his inner man, and would be a dishonor to God.

Hence dear brethren and sisters in the Lord, it is very necessary for us to watch and pray so that we do not enter into those temptations, and especially the ministering brethren which are to stand up before God, and a fallen humanity to preach the everlasting gospel. And if the brethren are honest that will not prevent the spirit of divination to follow them. Because Paul and Silas were good and honest men they had the reputation with God and man. And no doubt they could preach so powerfully that it took such an effect on the people that they could see the tears roll down their cheeks and cry out, men and brethren what shall we do to be saved? At such times the spirit of divination would have it ringing in their ears, these are the men of the most high God which show us the way unto salvation. This spirit told them the truth, but it seems to be so plausible to our old carnal nature. This is the reason that it brought the damsel's master much gain, which master represents the devil. Through this that Paul and Silas were willing to renounce that spirit of divination they were brought before the magistrates and they were put into the inner prison and their feet made fast in stocks, but at midnight Paul and Silas were singing praises to God, and there was a mighty earthquake in the same hour so that it shook the foundation of the prison, and every one's bands were loosed, and the doors were opened. Now this gain the Lord has made, but if this spirit of self-love would not have been cast out by Paul and Silas the damsel's master would have been sure of making this gain. Where can the devil make a greater gain than if he

can get God's ministers to seek their own honor? Would to God more of those mighty earthquakes would occur amongst us as a church. And I believe that it would be an inevitable fact if we would at all times be willing to cast away self-love and ascribe all the honor to God.

J. S. LEHMAN.

For the Evangelical Visitor.

WHAT THINK YE OF CHRIST?

An important question Christ made to his disciples, which would dazzle many of our day sects, is there no reality in the expression to be noticed; as we might ask every diffident partisan, who, or what is he? Is he an impostor or is he a God in person? Man's teaching is to only believe and all is well, by doing so and so. And this doctrine is readily accepted, and what is the result? Earthly pleasure, enjoyment of vain things, alive to all sorts of pleasure parties and so on. But what does the Christ name mean? Much. Because he was endued with such a spiritual power as he was, as no man has ever been heard of since that day up to the present; as his manner of life and doctrine we find none equal to his, as his words are life and spirit. As in John vi, 63, and as Peter said, verse 68, thou hast the words of eternal life. He is the head and foundation for every believer. He tells us, why do ye call me Lord, Lord, and do not the things which I command you. He commands us to repent and to believe the gospel. And this gospel is not of man's wisdom, obtained in colleges or in men's creed, but to submit in obedience to do the works which belong to a true and a living faith, and by that faith, when we look to his life and his teaching, it is more than human wisdom or that man can comprehend. As he was with the Father even when the world was made, and without him was not anything made that was made. He came in nature as man, and tempted as man, but triumphantly overcame the wicked

one so that he could sympathize with sinful men. He came to destroy the works of the devil, and has brought light and immortality. Therefore whosoever has believed in his name and obeyed that form of doctrine, has set this to his seal that God is true and no impostor, for when we are born again and the love of God is shed abroad in our soul we do the thing which belongs to faith, as faith without works is dead, with a free will and a gospel liberty.

So then brethren we are not children of the bondwoman, but of the free. There is no compulsion with God, but he leaves the matter in our hands to decide, or to choose for ourselves, life or death. But who would be so foolish as to choose death, while the part of such will be everlasting punishment, while those who choose to serve the Lord while dwelling in this tabernacle of clay we can enjoy happiness and peace, and after this earthly house will be dissolved we have a building in heaven not made with hands where happiness will have no end and where the songs of praise will be heard forever and ever. For the Lamb will be their only joy and song. I ask an interest in the prayers of all God's people. Yours in love.

HEINRICH KLIPPERT.

Stayner, Ont.

For the Evangelical Visitor.

THE FALL AND THE REDEMPTION OF MAN.

God in the beginning created man in his own image, and breathed into his nostrils the breath of life and man became a living soul. Gen. ii, 6.

He loved and obeyed his Creator, and talked with God as with a friend. Whilst they were thus enjoying sweet fellowship with their Heavenly Parent, they were watched with a loving eye as to their obedience. God was ready with the heavenly host to come to their assistance, at their call for help, but alas—when they needed help they did not call. One day the tempter came, they listened to his plausible words; they disobeyed God, and in an instant eternal death began its reign with-

in their souls. At the same instance an impassable gulf separated man from heaven and God, notwithstanding an atonement for sin had been found to open in some future day a new and a living way. After this sorrowful and lamentable event, man became vain in his imaginations, insomuch that he worshiped the creation rather than the creator; thus corrupting and degrading himself until it repented God that he had made man. After man had been destroyed from off the face of the earth, and those that were left had begun to multiply, they again went on provoking their Creator until the fulfillment of time when the restorer of all things should come. The time arrived—"the lamb slain from the foundation of the world, the only begotten Son of God came, bore the sins of the whole world, died the just for the unjust, was buried, rose triumphant, ascended into heaven," where He is now interceding for us, thus opening the new and the living way that all mankind can again return to God their creator and preserver. Oh! the inexpressible and wonderful love of God that He opened the new and the living way at such a cost, that a lost and a ruined race can again get back to God.

God's love does not end here. Jesus not only died that we might live, and now liveth to make intercession for us, but God sends His spirit into the world to convince the world of sin, of righteousness, and of a judgment to come. He lets His light shine upon the benighted souls that are full of sin, darkness and despair. He lets them see and feel their lost and ruined condition, and when they are thoroughly aroused to a sensibility of their guilt and awful position, He then shows them the all-atoning remedy in the blood of Christ. O! the wonderful love and the long-suffering of God. He says time and again, "will you come to me and be saved now? Come unto me all ye that labor and are heavy laden, and I will give you rest. Turn ye,

from your evil ways, for why will ye die?" O! the importance of that moment when a soul decides to choose or refuse the way to be saved. What eternal issues depend upon it? All heaven and hell is interested and are watching with intense anxiety as to the result. Angels in heaven rejoice as the soul yields to the wooings of God's spirit, and weeping its way to the cross in true repentance confesses his sins. All heaven echoes, "the dead is alive, the lost is found, and again, glory to God in the highest, and on earth peace good will toward men."

Dear friends, you that are away from God, God's loving heart yearns to save you. Will you refuse to comply with the earnest entreaties of God's spirit any longer? Remember the gravitation of sin toward hell is fearful. Flee the wrath to come before your opportunity is gone. Will you dear friend, will you?

CHARLES BAKER.

Nottawa, Ont.

For the Evangelical Visitor.

CONCERNING SABBATH SCHOOLS.

As the time of the year has arrived when usually the Sabbath schools are opened for the summer, I felt like penning a few thoughts, as regards the same, for the readers of the VISITOR. I very well remember when I was a young boy and attended Sabbath School about thirty years ago. They were then conducted somewhat different from what they mostly are at the present time. It was at that time not looked at as a disgrace when little boys came bare-footed, and all the women, young and old, came with their sun-bonnets, the singing was vocal, and from a small Hymn Book containing some of the most beautiful hymns; it was laid back long ago. The superintendent read a chapter from the Holy scriptures, he then explained to the school what he had read. There were no lesson leaves, and no instrumental music at that time.

Would it not be better, and I

should think more pleasing in the sight of God, if the Sunday Schools would be conducted in such a plain and simple manner at the present time? Less than a year ago, on a certain occasion I happened to get in a Sunday School held at the same place where I attended when a small boy. But what a contrast, no bare-footed little boys, the women's apparel did not correspond to 1 Tim. ii, 9, 10, but to the contrary, in the gayest fashionable attire. In the place where the aged officers used to be, were to be seen young men dressed in the finest fabrics, who were conducting the school according to style of the present time.

Now the question might be asked, Is God more honored and adored, are the children brought any nearer or sooner to Christ, if the Sunday Schools are conducted in such a stylish and exalted way and manner as they mostly are at the present time? Let us look at it in the light of our Saviour's words. Luke xvi, 15, "That which is highly esteemed among men, is an abomination in the sight of God." Let each reader consider for himself. I do not wish to go into details and say how a Sunday School should be conducted. However I will make a few suggestions. In the first place I think it is very necessary who is chosen and elected as officers. The apostle Paul gives us the qualifications for bishops and deacons, the same I think would hold good for electing officers for the Sunday School. I do not believe that unconverted men and women are in place for teachers, much less for superintendents. I do consider the money spent for lesson-leaves might be appropriated for better use, we can do without them, we have the Bible, and I believe if the superintendent would be earnestly engaged in prayer to God before taking up the school, the Holy Spirit might reveal unto him what portion of scripture to select and read that might be edifying to the school, and give him mouth and wisdom to explain the scriptures, and give a word of exhortation to the school. Our

Hymn books which we use in our meetings should be used in our Sabbath Schools, and if the superintendent would read the hymn first, which is to be sung, and make a few explanations on it to the children, so that the hymn might be "sung with the understanding also." I think we should consider well how we conduct our worshiping assemblies. When we read the Bible we can find in many instances where the people were assembled together to worship, and it was not well pleasing in the sight of God. For one instance, see Amos v, 21-23.

I believe that much good can be accomplished through the Sabbath Schools; if they are conducted right, many good seeds may be sown in the minds of young children which they will never forget, but wherever the Lord's servants are sowing pure seeds, the enemy is also trying to sow wild seeds. Therefore much precaution should be taken that Satan may not find any room in the Sunday School to sow the seed of pride and arrogance, but much rather that all may be done to the upbuilding of Zion, and in bringing precious souls to Christ.

J. D. K.

Millersburg, Pa.

JESUS CHRIST IN THE FLESH.

On page 121 of VISITOR, April 15th, a brother calls attention to three verses of scripture, and wants an explanation and an answer to the question, "How can a spirit confess that Jesus Christ came in the flesh?" In the hope of seeing a number of replies to this brother's inquiry, I will also present a short one to be considered in connection with others that may appear.

It is generally held that every man is possessed of a spirit as well as of a soul; these being distinct from each other. As proof we refer to 1 Thessalonians v; 23, where spirit, soul and body are considered jointly and yet named distinctly. Thus it is plainly seen that when the word spirit is used, it does not always

mean the same thing as soul. This point proved, we next assert that the spirit in man is either good or evil, and stimulates him to acts, either good or bad as the case may be. Hence, the man will speak as this spirit moves him. In Acts, ii, 4, it is said the apostles spoke with other tongues as the spirit gave them utterance. In Romans viii, 9, we have this—"Now if any man have not the spirit of Christ he is none of his." Therefore we conclude that the spirit that is in man, exercises a predominating and ruling power over him. Hence, if a man has the spirit of Christ, that spirit will give utterance not only in words by his mouth, that Jesus Christ is come in the flesh, but all his actions will agree with the gospel of the same. Does this answer the question—How can a spirit confess that Jesus Christ came in the flesh?

Evil spirits may, and no doubt many do, make the same confession by mouth, but a lip confession is not sufficient to prove himself to be of God; and John did not forget this, for he plainly states in the 6th verse, saying—"He that knoweth God heareth us; he that is not of God heareth not us." Hereby know we the spirit of truth and the spirit of error. Ah yes, that is the grand *crucial* test—the *hearing*! and by *hearing* is meant, believing and accepting as well as obeying.

But the question may arise—What is meant by Jesus Christ coming in the flesh? I believe that John has reference to his incarnation, or in more simple words, to his conception and birth by the Virgin Mary. Others, perhaps will take it that he has reference to Christ's spirit entering into man at conversion, and thus being in the flesh. This point I will not further discuss. Take your choice.

C. STONER.

Polo, Illinois.

For the Evangelical Visitor.

DESTROY THE ROOTS.

Job says, "There is hope of a tree, if it be cut down, that it will sprout

again." This is particularly true of particular kinds of trees. I remember there were a number of locust trees on my father's farm, one of which flourished near the garden, and sapped the soil of its fertility. This not being thought profitable the tree was cut down even with the ground. Years afterward when "the stock thereof had died in the ground," we were troubled by thorny sprouts of the old tree, which would each year spring up among the vegetable plants in the garden. The roots had not been disturbed. Had the tree been plucked up by the roots, no such troublesome sprouts would have sprung up.

If you would destroy an undesirable tree, pluck it up by the roots. If you would get rid of an evil tree of habit, destroy the roots of that tree. I have known persons addicted to the use of tobacco, who would quit for a time, seemingly to see whether they could do without it. But, alas! It would be but a very short time until they would be back in the old rut again. They had cut down the tree, but had left the roots—the secret desire—undisturbed. Saying, "I don't believe I can quit it, but I'll try," is cutting down the tree carefully, so the roots are not damaged. Saying, "I know I can, and by God's help I will quit this vile habit," is plucking up the tree by the roots. I think I am safe in saying that anyone who will quit any evil habit with this determination, will not again be overtaken by the same.

From the evil thoughts and evil desires of the hearts of men and women, spring the evil actions of their lives. To get rid of the effect we must get rid of the cause. We cannot live pure lives while our hearts are impure. Yet we see those who are satisfied to let the old root stick, while they busy themselves cleaning away the constantly upspringing roots.

Oh that we might be thoroughly cleansed, and rid of every evil root! I believe the only way we can become firmly "rooted and grounded

in love," is to first destroy all the evil roots of pride, envy, selfishness, etc., and especially the "root of all evil," which is the "love of money." Let us look diligently, "lest any root of bitterness springing up trouble you, and thereby many be defiled."

JACOB G. CASSEL.

Morrill, Kan.

Dear editor and readers of the VISITOR, I often felt to write for our paper, but I always thought I had nothing to write about but since I have nothing to do I will try by the help of God to write. We left home March 10th, went to Ind., where we met my two brothers. We found Bro. Albert and wife still trying to serve the Lord but they are surrounded with difficulties. They say they long to be with the brethren, but circumstances will not permit at present. Next to Kentucky where we found my uncle near unto death. Next to my mother's where I now am. I feel to thank God that he has permitted us to meet again. I have visited several Sunday Schools since I left but none seemed like home.

I meet many that seem to want to make heaven their home. I long to see the day when we can all come together; all have the same mind. God help me to so live that I may be a light to the world. Help me to ever contend for the faith once delivered unto the saints. But there seems to be so many ways of serving the Lord.

Why is it when the apostle says, one Lord, one faith and baptism? Eph. iv, 5. Now if one faith, that means we must all believe in the one Saviour and all believe that he came to save me. We must all come the same way, and if we all come the same way we must all still have the same faith. Paul says if any man seems to be contentious we have no such custom, neither the church of God.

We often hear it said, I don't feel so. Why do we contend with our feelings? Why not take Jesus at his word? If any man will come aft-

er me let him deny himself, take up his cross and follow me. Matt. xvi, 24. And narrow is the way, not ways, that leadeth unto life. Matt. vii, 14. If the blind lead the blind they will all fall in the ditch. So let us all look to ourselves and see if we are on sure footing. I don't believe we have to answer for the sins of others, but I do think we must be careful or the blood of others will be on us. When we see others wrong should we not tell them?

Dear brethren how can we be so slow in sending out missionaries not to foreign lands, but right here in our own country. I find many that never heard of baptism as we understand it. And Paul says, one baptism. If we are right (and I know we are) should not we put forth every nerve to tell of the only way that leads to life everlasting? And as we tell let us try so to live for the Savior taught both by precept and example. I find many that I believe are truly converted but have not the commandments taught so as to understand them, so they are killed by getting strong meat. We ought to ask the Lord through faith; what wilt thou have me to do? and then do it. I need the Savior all the time, but I feel I need him more now than ever since I am from the Brethren. I ask an interest in the prayers of the brethren and sisters. I will try again if the Lord wills to write. N. T. FRANKLIN.

CARLAND.

Dear editor, by the help of God I will try and write a few lines for the VISITOR. It is now about four years since I started out to serve the Lord, and I want to serve him all the days of my life, I know it is a good way to live. Although I have many shortcomings, but the Lord is always willing to forgive if I come to him in the right way, and he has promised in his word never to leave or forsake us. I ask an interest in the prayers of all God's people.

Your sister in Christ.

MARY SCHNEIDER.

"I AM NOT GOING TO WAIT ANY LONGER."

During a sermon by a pastor a few years ago in the midst of it he said: "My friend, are you going to wait any longer?" Somewhat to his surprise a man stood up in the centre of the room, and speaking very clearly and decidedly, said, "no sir; I am not going to wait any longer." From that time this man, who had been a non-church-goer and subjected to intemperance and other grievous sins, became an earnest Christian. Four days after this he rose in another meeting on Sunday evening in order that he might make his first confession of Christ. As he stood up to speak, another man rose at the same time, who occupied the attention of the congregation for six or eight minutes, while the new convert stood with folded arms and bowed head, in a position which naturally would afford him great embarrassment. At last, when the brother had finished, he lifted up his head and looked around him with a smile, and said: "I was thinking what a grand thing it is to be able to stand here for Jesus Christ. I have been a Christian now just four days, and I have had more satisfaction in those four days than in all my life before. Yes," said he, "before I came to this service this evening, I was in a little gathering for prayer that lasted about forty minutes, and I had more real joy in that forty minutes than I had had in forty years of sin." One year after this man's conversion, he stood in a prayer meeting of the same church, and said: "this is my birthday, and for the past year I think I have been the happiest man in the community: and if my experience keeps increasing as it has in the past months before another year has passed I will be the very happiest man in the whole state." And he has been an earnest, consistent worker ever since the time when he stood on his feet and settled the question in that one second by saying: "No, sir; I am not going to wait any longer." —Sel.

TO A SISTER IN "THE DEPTHS."

BY C. H. BALSBAUGH.

Let not your heart be troubled. John xiv, 1.

Your letter reads as if all the lamentations of the household of God from the creation of the world had found expression through your pen. You think there is no grief like your grief and no darkness so impenetrable, no guilt so black and no prospect so hopeless. Many have been down as low in the "slough of despond" and Jesus was lower than the lowest, putting his "everlasting arms" underneath the "chief of sinners," and lifting into the light of glory the very dregs of the devil's captives. See what a catalogue of sins and sinners the blood of Jesus and the Spirit of God can purge and qualify for the fellowship and enjoyment of Jehovah. 1 Cor. vi, 9, 10, 11. After mentioning some of the most hell-smutted characters Paul emphasizes the tremendous fact: "And such were some of you." These words have a double underscoring in the Greek: Then follows the heaven, earth and hell, astounding "but" in verse 11. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." This shows what the blood of Jesus can do by its inherent efficacy and what it certainly will do if we believe.

Your constant sense of condemnation is no proof that you are beyond pardon. "There is no condemnation to them which are in Christ Jesus;" and our consciousness of this fact will depend on our apprehension of it by faith. If another man pays my debt and apprises me of the fact I must credit his testimony if I would enjoy the reality of my release.

You are living as carefully according to the precepts and ordinances of the Bible as it is in your power to do, and yet you have not a moment's peace. Your guilt is ever tormenting you. The awful doom of retribution is ever in letters of flame

before your mind, and you wonder why God does not hear your cries and give you peace. The reason is plain although you are not able to see it. In your mind you have radically connected your struggles and prayers and hopes with what God can give you on no other plea but the finished work of Christ.

It is possible to find peace only by the very simplest faith in the announcement that God has accepted the atonement of his Son as a sufficient ransom for the forgiveness of all your sins. It requires but one sin to create all the horror you experience. One sin standing out in all its hideousness in the light of the divine holiness, means either the lake of fire and brimstone for us, or the cross for Jesus Christ.

The blood of the Godman is related alike to all sin. There is forgiveness for Pilate and the brutal soldiers and the malicious Sanhedrim and those who drove the nails and thrust the spear, no less than for the cowardly, cursing and swearing Peter. The least sin without the blood means eternal damnation; and the greatest sins piled as high as heaven will all roll into the sepulchre of the crucified the moment we accept him as our Propitiation and Advocate. This is where you fail. Without suspecting it you are trying to pacify God by your obedience and self-sacrifice. God does not need nor require your obedience for that purpose. Christ alone occupies that position.

Our sins were his by voluntary assumption; his righteousness is ours by faith. Out of the completeness of his imputed righteousness must issue all acceptable obedience. All other obedience is the expression of fear, and is no more than a vain effort at self-salvation. Peace never comes in this way. Peace and righteousness are cognates and both are of God, and become ours only by faith in Christ. See Rom. v, 1; Philpp. iii, 9; Rom. xiv, 17. "Grace can reign only through righteousness unto eternal life by Jesus Christ our Lord." Rom. v, 21.

Here is the whole scheme of redemption in a single verse. This righteousness we must have or perish. It is only by Jesus Christ, through faith unto salvation. 1 Pet. i, 5. This naturally leads to a ready, joyful, fruitful, impartial obedience. Such obedience is well pleasing to God as the product of his Son's merit and his Spirit's power. This great salvation is for you, and today "only believe."

For the Evangelical Visitor.

WAITING UPON THE LORD.

I waited patiently for the Lord; and he inclined unto me, and heard my cry. Ps. 40, 1.

The word wait or waiting occurs very often in the Bible. To wait upon the Lord includes a great deal, but only applies itself or reaches the penitent and converted souls, since the unconverted are without Christ, "having no hope and without God in the world." Eph. ii, 12. What a glorious thought when souls become penitent and wait for their acceptance with God, knowing that a blessing from Him will follow. Newly converted souls, may, for a season have no need to wait upon the Lord, but are filled with the love of God and with praises unto Him.

But almighty God in His infinite wisdom has designed other lessons and other work for those that live longer. He is with His good spirit also. "Teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." Titus ii, 12. Without prayer, watchfulness, obedience and a patient waiting upon the Lord we cannot attain to this. We may be honest, upright and zealous, yet when we compare our past lives with the perfect law of God, our faith is at times weakened. Again, we may have seasons, (whilst we are at home in a house of flesh and blood,) that the bright prospects which we once had of prosperity and of overcoming our own sinful flesh and blood, are now dark and

gloomy. Here the Prophet would encourage us in the following: "But they that wait upon the Lord shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Ps. xl; 31, or in Pro. xx, 22. "Say not thou I will recompense evil; but wait on the Lord, and he shall save thee." We should however learn that whilst there is a time to wait there is also a time not to wait. Let us then be up and doing, with a will of any fate, still achieving, still pursuing, learn to labor and to wait. If the Lord can direct our hearts into the love of God and into the patient waiting for Christ and continue therein until our days are numbered, then and then only will we realize the great benefit and the great blessing of having waited upon the Lord.

J. D. BOOKS.

Cleona, Pa.

For the Evangelical Visitor.

"Where their worm dieth not, and the fire is not quenched." Mark ix, 44.

These words were spoken by Christ our Saviour, and consequently we must accept them, as a part of the word of God, as well as "Come unto me all ye that labor," etc.

While it is the duty, as well as the privilege of Christians to proclaim to the world the glad tidings of a Saviour's love, yet we wonder whether on the other hand, it is not equally necessary to warn them of a righteous God and a judgment to come. Sometimes since, these words have been very impressive on my mind. Those of you who have seen, or heard the agony of death caused by fire, think, for a moment, if that fire were still burning and you could yet hear those groans! Oh how dreadful! We think you would admit that it were beyond human endurance, and that was perhaps only a year ago, or a few months, but *this* fire, we read, is never quenched. And those who are simple and honest enough to believe what they read in 'God's word,' will accept it as the truth. Before we were converted,

we did not like to read about this "everlasting fire," Matt. xviii, 8. And we do not wonder so much, that there are persons who do not want to believe in a hell. Those of us who have labored under a guilty conscience, (and yet were not willing to yield to the convicting grace of God) know how such passages would condemn us. But we have reason to thank God that we were taught to believe the 'truth as it is in Jesus,' and that we were finally persuaded like Bunyan to "Flee the wrath to come."

To those who are yet enjoying the pleasures of sin and folly, let me say, remember God's word tells us of an unquenchable fire, as the portion of the wicked, and that through all ages of eternity. Oh think of the danger of procrastinating while "Time is winging us away," and soon, perhaps, our day of grace will be over. And then if you have rejected God's mercy, during life, you must accept his justice after death. And those of us who have accepted Christ as our Saviour, let us not forget that those words were spoken to his disciples. And he tells them, "If thy hand offend thee," or "If thine eye offend thee," etc. Oh how necessary for us to watch. May God help us to become doers of the word, so that in the end our portion may not be, "Where their worm dieth not and the fire is not quenched."

LIZZIE G. LENHART.

For the Evangelical Visitor.

Matt. xxix, 19th and part of 20 verse.

A good deal is said now about the Mission cause and more preaching in various places and more tracts distributed so as to convert the unbelieving to the faith of the church in Christ Jesus. I am glad to see love manifested for the cause. It gives me joy, and must give joy to every child born of God, rejoicing for it is the Lord's command. And the love of God which is shed abroad in our hearts by the Holy Ghost, gives us grace to love God's command and our fellow-men.

Where this is wanting, the spirit

of the Lord will not be there.

Part of verse 20 requires an active and careful cultivation of the Gospel and the law. Matt. v, 17. "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill." Romans iii, 31. Paul teaching says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Therefore the success of the church depends fully as much upon careful gospel cultivation and obedience. Read 1 Peter i, 14. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." 7 verse, "That the trial of your faith being much more precious than gold, that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

The apostles were active in preaching the gospel of salvation, and in establishing churches by the power of the Holy Ghost; but they did not neglect to see that they lived in the faith of the gospel, and set things in order when required. The Lord says, "I am the vine, ye are the branches." Transplant the young vines properly and according to the adopted order in the word of God, cultivate and prune in season, and by the grace of heaven much fruit may be hoped for. The neglected ones having been left to their own courses to care for themselves, bear much wood and leaves, but poor fruit. Likewise in the church, if left to their own inclination, where is the fruit to come from? Jesus have mercy on thy true Servants, for without thee they can do nothing, make them strong in thy spirit, soul and body to do thy will, that the efforts of thy church bare much fruit to the glory and praise of Father, Son and Holy Ghost, and to the salvation of many precious souls.

CHRIST SHAEFFER.

Louisville, Ohio.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.

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Abilene, Kansas, May 1, 1892.

OUR ANNUAL CONFERENCE.

We have been expecting a statement from the Brethren of the Black Creek district, of Ontario, respecting the arrangement for General Conference to be held there this spring; but up to this date no report of arrangements have been sent us. We will then briefly state from memory what we know.

Conference will convene at the Black Creek meeting house, May the 18th, 1892, at 10 a. m. The nearest R. R. station to the church is Stevensville, and has direct communication with Buffalo, N. Y., which we think is about twelve miles east and with the west, via Detroit, Mich., and Port Huron, Mich. We believe two R. R. run through Stevensville, one is the Grand Trunk, and the other the Air Line. The place of the Conference is only a few miles from the station, and ample

arrangements will, no doubt, be made by the Brethren to convey all who may attend to the place of Conference. We are not familiarly acquainted with the location of the Brethren near the church, but we are satisfied from the known hospitality of the people of the Black Creek district, Ont., that those attending the Conference will receive a hearty welcome and will be hospitably entertained.

It would probably be proper for us to state for the satisfaction of all who purpose to attend Conference, that owing to the unsatisfactory result of attempted arrangements with railroads, in the past, General Conference did not appoint any person to confer with railroads for reduced or excursion rates, but left the matter for each district to arrange as best they could for their own delegates to Conference.

EFFECTUAL PRAYER.

"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv, 7.

There is probably no other expression in sacred writ that is more full of promise than the above quotation from John, and yet there are many others that are full of promise to the humble child of God. But all these promises are based upon conditions. While God's blessings are free, yet to be assured of them there are certain conditions to be complied with before we can receive them. The husbandman cannot expect a bountiful harvest unless he prepares the ground, sows the seed, and even then the bounty depends upon the early and the later rain. It would be useless to expect a crop of any kind of grain if sown on the hard and frequent travelled public road; but if he is wise and prudent he will prepare the soil in the best way possible, he will seek to procure the best seed and use the most approved and best way to plant. He will cultivate it thoroughly and then and not till then does he expect even with the abundant rain which he so ar-

dently desires to reap a bountiful harvest.

But, when it comes to spiritual matters in answers to prayer we expect a different condition of things; we expect that no matter what condition we are in, whether there is any preparation of the heart or not, yet God will answer our prayer and that we will have our petitions answered. But is this good logic? is it good reason? We think not. Christ's own words as given above teaches a different theory than this.

Before there is any promise that prayer will be answered there are certain conditions to be fulfilled by the petitioner. Jesus says, "If ye abide in me," this is one condition. To abide in Christ evidently includes the thorough preparation of the heart, the forsaking of everything sinful and accepting fully and unreservedly the terms of salvation as offered by Him. Then and then only can we expect to be in Christ, for it is then only will Christ be in us, and the Holy Spirit dwell with us. Christ will not dwell in a divided heart, but where the heart is purified by the blood of Christ and we humbly accept Him as our all, the first condition would then be fulfilled.

The second condition named is, "and my words abide in you," This condition is in a great measure based upon the first. Christ's words will not abide in a divided heart though we may think that we are willing that His words shall abide in us. Yet if we are not willing to obey Him, not willing that He shall direct us and although we read His word and seemingly accept it and may make great pretensions to obedience, yet unless it is real and we let His word abide in us to direct us, we cannot expect, in fact we have no right to expect that our prayers will be answered. But if we are faithful and true and let the word of God be the man of our counsel, then we have the assurance that if we ask what we will it shall be done unto us.

This is plainly apparent, because our will is moulded by His, and we would ask nothing contrary to His will. Effectual prayer is assured to those who are wholly imbued with the Spirit of God and endeavor to glorify God in body and Spirit. This may be called holiness, sanctification or consecration, but it is not in word only but in deed and in truth.

HOW TO DEAL WITH RUMORS.

We received lately a short article for publication in the VISITOR with the above heading. The writer wishes it published without any name being signed, which we will do; but we don't see any reason why any one should object to signing anything that is useful, and we think that if the rule was carefully observed there might be much unpleasantness and probably much harm avoided. We give the rule below:

"Rumors are often repeated when they should be kept a secret. A good suggestion is the following rule: Put a rumor through three sieves before telling any one. The first sieve is, is it true, second, is it kind, and the third, is it profitable? Remember we shall walk before the world and the church in the light of the gospel."

We have frequently called the attention of our correspondents to the rule we have felt it our duty to adopt and that we must strictly observe, and that is to publish no communication in the VISITOR with out we know who the author is. We have lately received several otherwise good articles, but because they have not the writer's name attached we do not know to whom they belong and as a matter of course they will be consigned to the waste basket.

On April 10th, in Abilene, eight were baptized and united with the church.

At the meeting in Clay Co., Kan., Sunday April 10th four were baptized and united with the church.

BENEVOLENT FUND.

Mrs. Elizabeth Musser, \$5.00

LOVE FEASTS.

At Black Creek, Welland Co., Ont., May 21st.

Wainfleet, Welland Co., Ont., May 28th.

Markham, York Co., Ont., May 28th.

Howick, Huron Co., Ont., June 4th.

Nottawa, Simcoe Co., Ont., June 4th.

Waterloo, Waterloo Co., Ont., June 11th.

At John Kohler's, Richland Co., Ohio, June 4th and 5th.

At Peter Fike's, Benton Co., Iowa, June 4th and 5th.

At the Brethren Meeting House, Union Township, Elkhart Co., Ind., May 14 and 15. A cordial invitation is extended to all.

JOHN A. STUMP.

Nappanee, Ind.

At Clarence Center, Erie Co., N. Y., May 14, 1892. An invitation is extended. To the brethren coming from the west, trains leave Tonawanda at 9:30 in the morning and 4:35 in the afternoon, arriving at Clarence Center at about 10 o'clock in the morning and about 5 o'clock in the evening.

THOS. LEWIS.

As the time is drawing near when we expect to hold our love-feasts, I felt impressed to write a few lines. I feel that we as ministering brethren are far too slack in visiting other districts. I believe that our forefathers were far more zealous in this direction, although they had far more of the hard-ships of this life to endure; but it appears to me

they had a desire to heed the Savior's admonition, seek first the Kingdom of Heaven and its righteousness. I believe that much good can be done in this way. Our Savior at one time said, I must go and preach to other cities also, for therefore am I sent. And we find that the apostles followed in the same line. Let us do likewise and the blessing will follow.

H. R. HEISE.

PRAYING FOR OUR FELLOWMEN.

It is no doubt our duty to pray for our fellowmen, whether saints or sinners. The Scriptures present it as such. But there are a few preliminaries that require attention, to make our prayers effectual:

First, we must set a good example to those for whom we pray, or our prayers will fail to accomplish any good. The parent that prays ever so earnestly for the family, who gets out of patience on every trivial occasion and scolds habitually will never see any fruit of the offered prayers, but will see the hearts of the subject of the prayers grow more callous against such reformatory measures as alternately praying and scolding. Unless we are good neighbors it is useless to pray for our neighbors. Unless we set a good example to our brethren and sisters, our prayers for them will be as ineffectual as the prayers of Baal's priests.

Secondly, if we have set a good example, we are in a position to give good precept and exhortation at the proper time. Being backed by a commendable life, these must carry with them a force that will be felt. Having attended to these preliminaries and being equipped with a living faith, obedience to God, and a zeal for saving souls, we can hold up our subjects of prayer before a throne of grace, with a lively hope of the realization of the promise, "That the prayers of the righteous avail much."

For the Evangelical Visitor.
TO THE AFFLICTED.

"Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." James v, 14, 15.

My object in writing this article is to try in my weak way to encourage poor creatures who may be suffering from divers diseases or afflictions; perhaps despondent, discouraged, not knowing what way to look for relief, having tried so many remedies all to no avail, like the woman we read of having an issue of blood, who had spent all she had on physicians and was no better, but rather grew worse.

Now dear brother or sister, or whoever you may be, if I know my own heart I can truly say I do sympathize with you. I know what sore affliction is. I have passed through the furnace, and truly many a time the flames were well wrapped about me as I lay for eight years upon my bed with my little family around me (three being born during this time) and not being able to hold one of them in my arms.

But to keep on my subject I must say I was not confined to my bed a year when I felt impressed to be anointed according as commanded in the above text. I mentioned it to a brother. He said the brethren did so when it was desired and he thought it right, but as he was not an elder the subject was dropped. I then seemed at a loss to know what to do. I put it off, if I mistake not, until the spring of 1883, when Eld. P. Rhodes, of Clarence Centre, and Bro. C. Long, of Pa. were here at a love feast. Bro. Rhodes came to visit me and I requested to be anointed. After love feast was over, he with Bro. Long and a few brothers and sisters came and administered the bread and wine, washed feet and anointed me in the name of the Lord. But just here let me mention, previously to

the anointing the question would arise, now will the anointing itself heal my body or do I need to exercise faith with it and arise and dress, believing I shall be healed? Ah! here is where I lacked faith. I knew such miracles had been done by our Saviour, by the apostles and others even down to Rev. John Fletcher's time. In one case he prayed with a very sick woman who immediately recovered. But where now are our fathers? Why do they not exercise this faith at the present time? Why do they not give me some encouragement? These questions would arise and I know had I been encouraged at that time I would have been healed.

Years passed by and I still lived in doubt and fear, striving to be patient in all my afflictions, trusting yet that the Lord would bring relief. In July 1888 my companion, with Bro. S. Doner made a visit to Fordwich, Ont. On his return he brought me a very small work in size, but mighty in word. It was "Healed by Faith" by Maggie Scott. This was the first work on faith healing I had seen out of the Bible, and oh how much it did encourage me. This is why I am writing. My motive is out of love and sympathy for the suffering, and for the honor and glory of God. I know, and every child of God knows, that in every act of obedience a blessing follows, and God is glorified. Then I ask, do we not find a command in the above text? I say we do. Then if we do why not obey it the same as any other command? If we have a right to believe that Christ died and arose again and has power on earth to forgive sins, we have just as much right to believe he can heal all our diseases.

Now some will say to me, since I have been restored, oh it is all well enough in your case. Nothing could be done for you. Physicians could not help you. The Lord has showed his power. Oh dear brothers and sisters, is it not a pity that we leave off Christ as a last remedy? When we are laboring under a bur-

den of sin and guilt we try every other means to get rest but by coming to Christ, but when we see no other way but by him. He is the door into the sheepfold. Then we come and accept him as our Savior, and find rest. Just so in the way of healing. We try all the best physicians, all the best remedies we can hear of, but all to no purpose. Then as a last resort we come to Christ. Oh would to God we could come to Christ first. I am glad that I can say that I have found him as the one great Physician who has power to heal both soul and body. I thank him that I can take him as the first resort for myself and family not depending on any other remedies. Praise the Lord oh my soul and forget not all his benefits. I am glad that nearly or all of our brethren believe in the anointing with oil in the name of the Lord, but so few exercise the necessary faith that should be connected with it. But thank God there are a few.

Before I conclude I will mention briefly of a blessed little meeting of this kind that took place in our neighborhood while Elder I. Trump, of Polo, Ill., was laboring with us. It was in fulfilling the request of anointing by sister Eva Doner. There were only six of us in number, but truly the presence of God was felt among us. The sister was wonderfully blessed and confesses she is stronger both in body and spirit than she has been for years; as for happiness, we could read it in her countenance. Would to God we had more such meetings. Our meetings were very good and interesting the short time the brother was with us. Although only one rose for prayer, yet the church was greatly revived. We were very sorry to have the brother leave us so soon as the meetings were of too short duration to accomplish much good outside of the church; but have reasons to believe if they had been continued it would be with great interest. We hope and pray that the seed sown may yet spring up in many a heart and bring forth fruit unto life

everlasting. We need not wonder considering the cold stormy weather and the continual labor in the field, that Bro. Trump was becoming somewhat wearied in body, though strong in the spirit. We believe he enjoyed his visit to Canada and hope in some future time to have him, with his companion, to pay us another visit.

May these few imperfect lines be the means of comforting some poor one, is the prayer of your sister in Christ.

SARAH McTAGGART.

Stayner, Ont.

DEAR BRETHREN AND SISTERS.

I often felt impressed to write for the VISITOR, but put it off thinking others could write better, but felt impressed again. The Spirit told me that I should write to my friends. Then I said to myself, I will not be ashamed to write to the praise of Jesus and with his help and the grace of the Holy Spirit, I will write what Jesus has done for me, trusting it will be also a blessing to others. I want to be obedient to my heavenly Master who has done so much for me, and an unworthy one, and in his great love he blesses me, whenever I pray and call in a humble spirit for his blessing. Although I see and feel my weakness and shortcomings, but Jesus is our friend and strength. On him my husband and I depend. Our wish is to do his will and give all the praise to Jesus.

I shall never, no never forget the day when blessed Jesus pardoned me of all my sins and filled my heart with his heavenly love—to love God, his word and commands, yea all brethren and sisters. O, what a happy day! What a happy mortal I was! It is all love and peace to my soul. O, what a dear Savior we have, he who left the courts of heavenly bliss, suffered and died that we might live. And the Spirit and bride say come, and him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely. Praise the Lord my soul.

I had been a member of the Presbyterian church for some years, but did not know of such experience of the love of God in my soul, nor of any experience of the Holy Spirit. I was in darkness and did not see the light of God, nor the mercy offered in Christ Jesus. O what a pity! What great darkness! What a hope for eternity. I merely went to church to see the people and to be seen going along in the vanities of this world and comforting myself of being a Christian, with being a church member. O how blind! Jesus Christ himself says, you must be born again. Mark! Not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i, 13.

Dear unconverted souls, believe God if you love your own souls. You have no hope for eternity. You must be born of God and washed in the blood of Jesus, the Lamb of God which taketh away the sin of the world. John i, 29. Blessed Jesus if it is thy will, bless it to thy name's praise for which I wrote it in love.

SISTER A. LESH.

Louisville, Ohio.

For the Evangelical Visitor.

BROTHER EDITOR:—As I sit musing over the past, I just picked up the VISITOR and read some of its columns. I felt it my duty to write a few lines for our most welcome VISITOR. I often have felt to write but felt myself so unworthy. I think we have so many good writers in the brotherhood, if they would only write oftener; but we all have a duty to perform whether we are so well versed in scripture or so highly educated or not. Therefore, I thought I would try and perform mine.

I was made to rejoice this winter to read of the many souls that started for the kingdom. I pray God that they may prove faithful, not only start but get into the fold, make sure work and pray much. I regret to see so many make a start and then not get through. Such a pity, for it goes so much harder to make the second attempt. But I some-

times think perhaps we are in the way of brethren and sisters. Perhaps, they have reason to stumble. Oh let us pray God to help us that we may get ourselves out of the way, that we may be true and bright shining lights. Oh pray for our converts that came out with us to this new country where they must meet many temptations. I think they still have courage. Let us be in prayer for them that they come out boldly for Christ and leave the world behind.

We see daily that we have no abiding city here and what would a little of this world's pleasures be compared with the pleasure of the soul or an everlasting salvation? I want to become more like Jesus, more childlike, more gentle, more mild. I fear too many of us, not excluding myself, have too much of the evil one, yet we are too hasty in words and actions and have not charity enough. Oh let us have, and practice pure charity in the correcting one another, not only our brethren and sisters, but we as mothers. I fear for myself. I rebuke too harshly. Therefore, I want to learn more of Jesus. I want to be more like a lamb, more gentle.

Dear brethren and sisters pray for us who are but a little band in Arizona that we may be knit together in love, that we may be the means of sinners becoming anxious to know such a Jesus. We all seem to feel well contented with our new home; many more talking of coming. We have Sunday School in progress now. It is doing nicely. Remember me at a throne of grace. Brethren, visit us.

MARY A. STONER.

Phoenix, Arizona.

MY EXPERIENCE.

Dear Brethren and Sisters. I feel it my duty to write a few lines for the VISITOR. I have started out on this good way to serve the Lord with all my heart, and that I might meet you all in Heaven where parting shall be no more and that I

might put off the old man and cast him from me and give him no strength to recover. And that I might be more light to the world and a salt to the earth. It is only a short time since I am in the service of God and satan still came to me and said: "it is no use to try," but God still gave me grace to try, and then when I gave myself up in the hands of God I obtained strength and now I can go on enjoying it. The spirit of God strove with me when I was only eight years old, then satan still came to me and said, "here are your school-mates, and what would they say to you if you would do so." Then I got off the road and then when I got to an evening meeting at my cousin's, there the spirit of God strove with me until I gave myself up to the control of my Savior, and then I went on rejoicing. But since that I had some temptations but I can truly say I have it good now.

ISAAC O. LEHMAN.

Culbertson, Pa.

For the Evangelical Visitor.

Dear friends. I am glad to tell you that I have made peace with my God. Praise his name. O I would not give the hope which I have for the whole world. No not for all the gold and pearls the world could give. And oh dear reader how sorry I am that I spent so much precious time in sin and folly. I read the VISITOR for nearly two years, but I was not willing to do that which I read in the VISITOR and often read it out of mere curiosity. But praise the Lord my curiosity many a time brought me to tears and sorrow.

I trust that many may be brought to a sense of their duty before it is forever too late. As we can read in Paul's letter to the Hebrews that it is a fearful thing to fall into the hands of a living God. O let us urge them to come in for they know not what they do. Since I have found peace with my God I think it cannot be possible that every body don't come to Jesus and drink of that water of life freely.

But dear reader do not think like I used to think, that you will give your heart to God when you are ready. No you cannot get ready of yourself. Satan has too much power over us. We must ask God to help us to come to him. O when I think how often I grieved the good Spirit it makes me feel so very sorry. I would like to tell a little of my experience to the dear unconverted friends. I want to tell you that I was one of that kind that pride themselves in doing good and living right and being kind to the poor, and would often say that I am better than many that profess to be Christians. But the good Spirit did not leave me, and I began to read the word of God, and one day as I opened the Testament I read, verily, verily I say unto you, that whosoever shall not receive the kingdom of God as a little child shall not enter therein. Do you see where I was with all my good works by looking up other people's faults?

O I am so glad that I saw the condition I was in and I had to pray earnestly. I prayed in every convenient place. O I became so willing to do the will of my Master. I thought that ugly satan could never show me anything in this world any more to draw me away from God. If only he would let me feel that my sins were forgiven, and as I was waiting for a message a whisper came to me and said, that whosoever confesseth me before man him will I confess before my Father which is in heaven? But how was I going to do this. So finally my dear sister Maude came in from Kansas and she and my dear mother came down to Middletown to see me; were with me one week, and every day the good Spirit would say to me you will never get a better time, and O how glad you would make your dear old mother and your sister. So I promised my God that I would. But something said to me, not to say anything until they go home as I had intended to go with them up to Harrisburg, but the last morning that my dear old

mother and sister were there I felt as if this was the last time I ever would see them and I said to my mother and sister that I wanted to do better. O such a joy, such that I never gave my mother before. After they were gone then my trouble began. Satan told me if I only would have kept quiet and not told them that I wanted to do better I could have taken a good cry then it would have been all right after they were gone, but I knew that was not true. O the trouble I was in. But remember dear sinner as soon as you want to give your heart to God that is the time satan will show that he hates to give up his home. Our heart is his home as long as we serve him and he hates to give one up. But I prayed until I felt that the Lord heard my prayer. Yes, I felt as if my name was written there. Next morning after I had found that peace I awoke about three o'clock and O I thought God had forsaken me and I moaned and sighed that I awakened my husband, and he asked, what is wrong? O I said, this doubting, O this doubting, and after breakfast was over I went to a good Christian lady and told her that I truly believed that my name was written in heaven, but I got to doubting and that I felt as if it would kill me. She said to me, if you are not right you can become right. I went home and I prayed for near one hour and praise the Lord that doubting left me and I felt his nearness.

We must be humble. Yes, I had to come down to Jesus' feet, and I am not ashamed to confess it. The scriptures say that whosoever believeth on him shall not be ashamed. O let us always be doing something useful. Let us open our heart's window toward heaven and let the blessed light of Jesus' countenance shine in. It will turn tears to sunshine. O my unconverted friends come to Jesus and receive a crown of life. I want to go to Jesus and I want you there too. O let us build our house on a good foundation and then if the storms and fiery trials

come we can cry, the Lord is my shepherd, I shall not want.

It is not quite a year since I was baptized. Oh the sweet comfort and peace that my soul did receive. The first step is humility, the second step is humility, the third step is humility. It is humility all along the way. Christ taught humility. Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. Matt. xxiii, 12. He not only taught but practiced humility, and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross. Phil. ii, 8.

One of the most practical lessons in humility is recorded by John. Jesus riseth from supper and laid aside his garments and took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples feet and to wipe them with the towel wherewith he was girded. Read John xiii, 1-20. When troubled by pride think of the Master's act of humility. That was my great trouble—pride. I loved fashionable clothes, flowers and feathers. And why could I not have them if I did not pride in them? O my dear friendly sinner, we must give up one or the other. We cannot serve God and follow the fashions of the world. It is impossible as they change too often, and the word of God don't change. No, heaven and earth shall pass away but my words shall not pass away. We must repent if we want to be saved.

But that is only the first step. I found it so. O there is much to do as there are over four hundred commands in the New Testament. I often have to feel as if I don't do enough for the cause of Christ. As I read in Numbers v, woe is to them that are at ease in Zion. But I had quite a mission to fill, as all those well know that are acquainted with my father, Joseph Dohner, as he has been an invalid for quite a number of years. It is past fifty-two years that he is crippled with rheu-

matism and thirty years that he has not walked any, and three years that he is confined to his bed. But in all our trouble we have a great deal to be thankful for, that he is so patient in his affliction, which is a great comfort to those around him. I have been at home with my dear father and mother, while sister Sarah is away under the treatment of Drs. Detwiler and Heriss.

I would say to those that have lately started out to serve the Lord that I am one of your number. Although not so young in years, but young in the service of the Lord. Let us ever look to Jesus for grace, as he has promised sufficient for us that we may be faithful in every good work. Let us walk honestly toward them that are without that we may have lack of nothing. Is it not a glorious thought that those who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and shall ever be with the Lord? We are to comfort one another with these words. It may be the case with some as was with me, that your talent is too small to write for the VISITOR. But let us not be discouraged, for I truly appreciate the reading of the VISITOR, let the article be long or short, and when the name is signed it makes the article more interesting. And not only that, but we have been requested by our dear editor to sign our names. And we can read that we are to know them who labor among us and are over us in the Lord and we are to esteem them very highly in love. I ask an interest in all your prayers in my behalf.

MARY H. ZERN.

Orrstown, Pa.

CHURCH NEWS.

On Monday, the 22 of February, the Brethren commenced a series of meetings in Harrisburgh, Pa. On Thursday my husband and I went to see and hear for ourselves, and we praise the Lord for the glorious field for mission work we found

there, to those who are willing to put self on the alter and go trusting in the Lord. We could feel at home in the Hall where the meeting was held. All things were common and the meetings were conducted in the simple way that they are usually held by the brethren. The first week meetings were held every evening and on Sunday morning and evening preaching; in the afternoon prayer and fellowship meeting; in the evening a large congregation gathered. The subject was righteousness. There was then an opportunity given to any who wished to turn to God and while the hymn, "Almost persuaded," was sung, eight arose and came forward for prayer, and not the sinner only being convicted but many who have been saying, "Lord, Lord" were also convicted and confessed that they lacked much to be the humble followers of a crucified Redeemer.

The second week the meeting was continued afternoon and evening with good interest until the sixth of March, then there were again three appointments.

The third week was continued about the same until the 13 when there were again three meetings, and good was accomplished. Many thought we should not close our meeting or leave the work in the condition that it was in. Many wished we had a meeting house in the City. Many warm hand-shakes, many invitations to come and dine and lodge with them, with invitations to read to them the word of life and tell them of our hopes and fears. It was indeed a happy season of God's grace and His love and kindness to us all; and while we did not know where and what kind of people we were invited to visit, but we found the people very anxious to hear of this plain way and the truths of God's word explained to them. We found indeed many without a shepherd to lead them in the gospel path.

One morning I started out to make short calls. The first I called
(Concluded on page 144.)

OUR YOUNG FOLKS.

FOUND IN A FRIEND'S BIBLE.

Study it carefully,
 Think of it prayerfully,
 Deep in thy heart let its pure precepts dwell!
 Slight not its history,
 Ponder its mystery,
 None can e'er prize it too fondly or well.
 Accept the glad tidings,
 The warning and chidings,
 Found in this volume of heavenly lore;
 With faith that's unfailing,
 And love all prevailing,
 Trust in its promises of life evermore.
 With fervent devotion,
 And thankful emotion,
 Hear the blest welcome, respond to its call;
 Life's purest oblation,
 The heart's adoration,
 Give to the Savior who died for us all.
 May this message of love,
 From the tribune above,
 To all nations and kindreds be given,
 Till the ransomed shall raise
 Joyous anthems of praise—
 Hallelujah! on earth and in heaven!

For the Evangelical Visitor.

I like to read the children's pieces. I am acquainted with some of those who have written from Kansas. I attended their Sabbath School while I was out there on a visit. I will try and write a little for children. I once had a little girl living with me and we had a habit of using some words that were not suitable in the place where we used them. For instance we would sometimes say awful nice or awful good, so we made up our minds to break ourselves of the habit, and when I would forget myself she reminded me of it and I would do the same for her. At last we overcame the habit; how much better it would be if we had never acquired such habits, then we would not have had to overcome them. Why not say very nice or very good instead of awful. There are many more words used where they do not belong.

There is another thing I want to tell you about—that is you often hear people talk about Santa Claus, now there is no such a person as Santa Claus. It is only a name given an imaginary person. Years ago when people had large fire

places in their houses and large chimneys there would have been some show of reason to have claimed that such a being could have come down a chimney, if there had been any truth in the story, but how could he come down through a stove pipe now, so it shows you the folly of such a story.

Then another thing you hear sometimes mentioned, that is coloring Easter eggs and telling children that the rabbit laid them which was the custom when I was young. I did it once when my children were small. I colored some and put them in a nest and the children came running in great glee and said they found some red eggs. I felt so condemned I made up my mind I never would do it again. We parents should be very careful and always tell the truth to everybody, children as well as others. Dear children let us try and use no unbecoming language. What we have not done we need not repent of.

Good-by, write again.

A FRIEND.

Victoria Square, Ont.

For the Evangelical Visitor,

TRAINING CHILDREN.

I have often thought of writing for the VISITOR but neglected it from time to time as I felt myself unworthy, but if we would all feel that way and not go to work there would be none to write, so I will try and do as well as I can by the help of God. I felt encouraged while reading Sister McTaggart's article headed "To Mothers," and often wished some of our elder sisters would write more on the subject of training children, especially such who have well trained families so that we younger mothers could learn, as I feel there is a great responsibility resting on us parents in regard to training our children. O how good I feel when I see a family of loving children. I think children ought to be taught to be loving and kind to each other and also to their parents and we should be the same to them. O how much we

need the help of the Lord in so important a work. I find that I must often ask the Lord for wisdom that I may bring up my children in such a way that is pleasing to Him. I think if we want our children to grow up to become useful men and women we should do our duty. It is true some children have a very strong will of their own and then it requires a great deal of wisdom and patience on the part of the parents. But let us not forget to ask the Lord to help us to bring them up in the way they shall go so that when we are called away there will be some to take our place, for if we do not do our duty we will perhaps see our error when it is forever too late. Therefore let us not neglect so great a duty. I will now close for this time.

ANNA BYER.

Hamlin, Kan.

DEAR AUNT MATTIE: I will try and write a peice for the VISITOR. I am a little girl, I live in Ohio. We take the VISITOR to read. My mother can't read, so I read out of it for her. We have Sunday School but I could not attend, because I was sick. I expect to be in my place soon. I like to read the letters from the little folks. I was glad to note the letter from my friend Leah Byer.

From your friend.

SARAH EMBREE.

Bartramville, Ohio.

DEAR EDITOR:—I was impressed to write a few lines for the VISITOR. Since I have made a start in the service of God I know that the Lord has blessed me. I like to read the Bible and the VISITOR. Before I felt the blessing of God in my soul I did not like to read the Bible, but now I cannot read enough. I mean by His assisting grace to be faithful.

From a young brother,

CHARLIE STUMP.

Nappanee, Ind

Dear brethren and sisters in Christ. As I have never written a letter to the VISITOR, I will try and

write one now. I write letters also to the Wesleyan Methodist. I wish to tell you my experience. When the Detroit meeting began, the minister told us how we should testify. He said if we could not say much we should just say, "pray for me." Then Samuel Pyke, one of my playmates rose up from his seat and said, "pray for me," I was too much ashamed to do so much. The next evening his sister Dena said, "pray for me that I may be a true child of God." The next morning I was angry at myself. A few evenings after her sister Lizzie rose to ask the prayers of God's people. I could not bear this, so as soon as I went to bed that evening I asked the Lord to help me and he did so, the very next night, praise His name. When the Abilene meetings began I had overcome pride, praise the Lord. I want to hear from some more children.

Your brother in Christ.

G. WINTON HINKLE.

For the Evangelical Visitor.

THE HOME BEYOND.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi, 4.

Oh what a happy thought, to think of the home over there, for those who love and serve the Lord. While here in this life we have many things to endure, many tears are shed, some for sorrow some for joy, but there, "there shall be no more tears nor crying nor pain nor sorrow." Oh blessed thought that one day we shall be released from all this, especially those who are afflicted as some of us are; for in the last year I have been greatly afflicted and have suffered much bodily pain; but the Lord has sustained me through it all. I sometimes feel as if the Lord was laying a heavy hand on me, but we need chastisement to keep us near the cross of Christ, but they were all good for me. I feel like praising His holy name for the love and nearness of

God I was permitted to enjoy even in sickness and distress. Then I would think, oh how glad I am that I gave my heart to the Lord in my youth and when I was well; for I oftentimes feel as if this would now be a poor time for me to begin when my body is racked with pain. But I did not say this to discourage any one who wants to turn to the Lord, for we know that the Lord is ever ready to pardon and forgive us when we come to him with a true purpose of heart; and my advice to all who are yet out of Christ is to turn to Him and seek His face while He may be found. Call upon Him while He is near; for I know from experience, there is no other way that affords me any true pleasure only if I am willing to walk in that straight and narrow way that leads from earth to glory, and by the grace and help of God I want to live so that when the Lord says it is enough, come up higher, I will be ready to go. Very often I think oh Lord take me out of my suffering and pain; but when I think of my little children who need a mother's care and prayers I pray for the Lord to spare me for their sake. But I feel like saying "thy will and not mine be done."

I ask an interest in the prayers of the brethren and sisters in my behalf. Wishing the blessings of God on the VISITOR I will close. From your sister in Christ.

MOLLIE I. BURKHOLDER.

Casstown, O.

For the Evangelical Visitor.

GOD'S FORBEARANCE WITH MAN.

This question has been too lightly thought of on my part. Since I first found His love in my heart God has never left me or ceased to forbear with me. I was ten years old when I first found the Lord and found Jesus precious to me, and I was willing to obey the Lord in all things and felt it my duty, but was not encouraged as the Baptists were not so fast about encouraging the young to go forward. When attending their baptisms I always felt to

go in the water and be baptized in his baptism which He had commanded to His followers, and when they held their love feasts it seemed so hard for me to stay back and not exercise in the work which there seemed to be so much love and humility, and the condition of my heart at that time was in harmony with the word of God.

There were fifteen years passed by and God's love and forbearance were still the same. Oh brethren and sisters let us fathom the depth of God's forbearance when we once have found His love so precious to us. And I want to try by the help of God to forbear with my dear brethren and sisters. It seems so wonderful to me that God had mercy on me after living fifteen years out side of the fold, and many times driving the very nails through His hands. Oh what pain He bore for me and how long His forbearance was with me for which I feel so thankful to God. It is now three years since I have entire fellowship with the brethren and have found much forbearance and childlike simplicity which I believe to be essential.

With your prayers I wish to continue in the faith of our Lord and Savior.

E. C. LEIGLER.

Abilene, Kan.

For the Evangelical Visitor

THE MANY AND FEW.

There are many who are willing to reign with Christ in glory, but few are willing to bear His cross. There are many who are glad to partake of comfort, but few of tribulation; many ready to feast with Him, but few to fast. All desire to enter into His joy, but few to bear anything for His sake. Many follow Jesus to eat of His bread, but few to drink of the cup of His passion. Many venerate His miracles, few accept the ignominy of the cross. Many love Christ as long as all goes well. Many praise Him and bless Him as long as they receive consolation at His hands, but if He hide himself for a time and leave

them, they are cast down and fall to complaining. But they who love Jesus for his own sake and not for any advantage that they receive from Him, will bless and praise Him in the depth of affliction and adversity as earnestly as when they are most filled with comfort. From a sister.

MRS. N. BAKER.

Phoenix, Arizona.

(Concluded from page 141.)

with was a dear old mother who for many years has been trying to do her Master's will. She is living with her son; she seemed to rejoice to meet with us. The next was an old lady who was happily converted the week before in the meeting. She is not rich in this world's goods but rich in the possession of the love of God. In this house there are four families, but all seemed love and peace. They all wanted me to read and sing to them. After this I went to see an old brother who was sick nigh unto death. Much more might be said to profit, but my article is getting too long and I will close. May God give us grace to be faithful and earnest in our work for the Master.

C. A. MYERS.

Shepherdstown, Pa.

ORE FILL, PA.

The Brethren of Spring Hope District, Belford Co., Pa., held their spring council on Tuesday, April 5th. At the request of Bro. Daniel Miller, who has been afflicted with La Grippe for some time past, the council was held at his home near Fishertown, instead of being held at the Brethren's Meeting House at Spring Hope, as he would have been deprived of being present. The meeting was one of interest and love, unity and oneness prevailed. It was decided to hold their regular Love Feast in the fall, if the Lord will, the time not being set for the present will be announced later. The brethren desire ministers and brethren from adjoining districts to meet with them more frequently in their regular meetings;

also brethren from a distance who can make it suit to visit them and assist them in the work of the Master. Their desires are for the spread of the Gospel, the furtherance of the cause of Christ, to the up-building of the church and the salvation of many precious souls. May the love of God lead them in right and truth.

ISAAC STERN.

Apr. 9th, 1892.

POWER OF EARLY IMPRESSIONS.

That the impressions gained in childhood retain their hold and assert their power over the man, even after he has become burdened with the cares of a widely-extended and most difficult business, is well illustrated by an incident in the life of the late Horace F. Clark, furnished us by Thomas Wright: "Mr. Clark, in his boyhood, was a resident of my native place in Vermont, where his father was the eloquent pastor. He became much attached to its Green mountain scenery, and loved when grown to manhood, to revisit the magnificent theatre of his youthful sports. On one of these occasions, while roaming over one of the fields, he came up to a certain rock which at once arrested his attention. The sight was most impressively familiar. It was the spot where his father kneeled with him, when a little boy, and prayed, and near by was the grove where he had gathered with the Sabbath School children in those days. 'I will buy the farm,' said he, and he did buy it. However well the purchase might serve as a most pleasurable summer resort for the rising railroad king, the character of the impression which led him to possess it will never cease to speak well for him and for a praying father."—Evangelical Messenger.

A CONVERTED ATHEIST'S TESTIMONY.

Mhegard, professor of philosophy in the University of Copenhagen, has until recently been the apostle of atheism in his country. He has,

says the Semeur Vaudois, just published a second edition of one of his works, and this is what he says in the introduction: "The experience of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life." Happy are they who learn to build upon a sure foundation before the final storm descends, when the hail shall sweep away the refuges of lies, and the waters shall overflow the hiding places of infidelity and unbelief.

OUR DEAD.

RODES.—Died, March 2, 1892, at Clarence Centre, N. Y., of bronchial pneumonia, Bro. Anthony Rodes, aged 77 years, 5 months and 25 days. He was born in Manchester, York co., Pa., and emigrated to Clarence Centre in 1825 where he resided until his death. He leaves a wife and three daughters to mourn his loss. Two sons preceded him to the spirit world. We need not mourn as those that have no hope, our loss is his gain. The sermon was preached by Bro. George Detwiler of Sherkston, Ont. SUSAN RODES. Clarence Centre, N. Y.

RICE.—Died, near Scottsdale, Westmoreland co., Pa., March 14, 1892, Jacob Rice, aged 79 years, 9 months and 9 days. Bro. Rice was converted and united with the River Brethren church in the year 1838 and was a consistent member of that church for 54 years, and although the church there had become scattered by death and removal that there were no other members but himself and his wife, yet he remained true to his faith, showing by his Christian life a pattern of steadfast devotion to the cause of the Master. He was sick only about three weeks. His affliction which terminated in death was La grippe; that in connection with his advanced age seemed more than his constitution could overcome. He was a brother of Rev. Samuel Rice who resided for many years near Scottsdale and whose death was published a few years ago. He leaves a wife and several children with many other friends to mourn their loss.